

chapter talks about Allah's blessings to the jinn, of their entering paradise. If they were not to gain that bounty, how could it be mentioned as a blessing for them? Ibn Mufleh said in his book *al-Furu'*,

The jinn are responsible for their actions according to the consensus. Their unbelievers will enter the fire, and this is agreed upon. Their believers will enter paradise according to Malik and ash-Shafi. In their opinion, they will not be turned to dust, like animals, and the reward for their believers is being saved from being in the hell-fire. And this opinion differs from that of Abu Hanifa, al-Laith ibn Saad and others. Apparently the first opinion is correct. They will be in the paradise with the humans in accordance with their measure of reward. This differs from those who say they will not eat or drink therein; this was said by Mujaahid. And this also differs from the opinion, held by Umar ibn Abdul Aziz, that says that they will be on the outskirts of paradise. Ibn Hamad said in his book, "The jinn are like humans with respect to responsibility for deeds and worship?"

They are responsible according to their own specific standard

Ibn Taimiya said,

The jinn are commanded to do the fundamental acts and the secondary acts according to their own ability. They are not exactly like humans in definition and nature. What they have been ordered to do or prohibited from is not, in its nature, exactly the same as what humans have been ordered to do or what they have been prohibited from. But they have in common with humans responsibility for doing what they have been ordered to, and to abstain from

¹ Quoted in *Lawaami al-Anwaar*, vol. 2, pp. 222-223.

what they have been forbidden. On this point, I know of no dispute among the Muslims.’

A Misconception and its Reply

Some people have raised an objection or doubt, stating, “You accept the fact that the jinn have been created from fire. Then you say that the unbelievers from them will be punished in the hell-fire. And the one who tries to steal any news [from the heavens] will have a meteor flung at him. How will the fire harm them when they have been created from it?” The response is that in origin they are created from fire. But after their creation they were not exactly like fire. They became a creation different from fire. This point can be made clear with reference to humans who were created from soil. After their creation they certainly became different from soil. If one strikes another human with a large portion of soil one could badly harm the other or possibly kill the other. If a human is buried in soil, he will suffocate and die. Therefore, although he is from the earth or soil, the soil can certainly harm him. The same is the case with respect to jinn and fire.

There is no relationship between the jinn and Allah, the Glorious

The jinn, as was just stated, are just one of the creations of Allah and, like all the other creations of Allah, are subservient to Him. They were created only to worship and obey Him and they are responsible for fulfilling His commands. All of that information puts an end to the superstitions that developed as a result of misconceptions concerning their true nature and lack of knowledge. The Jews and polytheistic Arabs believed that Allah took wives from the jinn and the result of their relationship were the angels. In the Quran, Allah refers to this false notion and states that it is false. He says,

¹ Ibn Taimiya, *Majmoo Fatawa*, vol. 4, p.233.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ
 ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

“And they imagine kinship between Him and the jinn, whereas the jinn know well that they will be brought before (Him). Glorified be Allah from that which they attribute (unto Him)” (*al-Saaffaat* 158-159). In his commentary to this verse, Ibn Katheer writes,

Mujahid said, “The polytheists said, ‘The angels are the daughters of Allah, exalted be He above what they say.’ Abu Bakr said to them, ‘Who are their mothers?’ They answered, ‘The daughters of the best of the jinn.’” Ibn Zaid and Qatada both made statements similar to that of Mujahid... Al-Aufi narrated on the authority of ibn Abbas, ‘The enemies of Allah alleged that He- The Most Honorable and Most High- and Iblees were brothers. And Allah is much greater than this grave allegation.’”

How does Allah s revelation reach them?

Since they are responsible for their actions, there is no doubt that the revelation of Allah must reach them and establish “the proof” against them. But how does this occur? Do they have messengers from among themselves like humans do or are the same human messengers also sent to them?

Allah says in the Quran,

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

O you assembly of jinn and mankind, came there not unto you messengers of your own who recounted unto you of MY tokens...”